

LET US LIVE FAITHFUL.

H. N. COBER.

In looking over the world in our every day life, and observing carefully the many different occupations which the people carry on and perform, it often makes me think, what does it all mean? Some are enjoying themselves with worldly pleasures, others are lying on beds of affliction, and some have passed over the river never to return. Let us remember then that we were not placed here upon the earth simply for nothing, but if we desire to be somebody, we must work and win, and also keep up our reputation. And this is not all, we must also do something for Jesus. He died to save us; he was nailed upon the cross to save his people. It becomes our duty then to do something for him, after he has done so much for us. We can afford to have trials and tribulations while here upon earth, it is all for the better, for we shall be greatly rewarded if we live faithful to the end, and be received in his kingdom. We all know that we have to die some time. Let us then prepare ourselves, and live faithful unto death. There are very few people living at the present day, who have not lost a friend—a father, mother, sister or brother, and oh, how grand it will be if we do his command that we can meet and shake hands with them, when we get there. Yes, though millions are now sleeping in the silent grave, the great day that comes will bring them all forth and they must stand before God and be judged according to their deeds done in the body; and oh, how sad it would be if we should not be prepared, and must hear the words from him, "Depart from me I never knew you." Let us then remember that Jesus gave himself for us, and if we do what is right and just, when we come to leave this world, he will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord."

Berlin, Pa.

✓ COLLEGE ENTERTAINMENT.

This school year has closed very auspiciously for Ashland College; in fact, the entire year was pleasant and profitable. Under the active management of Rev. J. Allen Miller, dean of the faculty, the work has progressed so quietly and smoothly that not everyone was aware what a great amount of work was being done; this was in great contrast with the scrappings and bickerings that characterized the college so many previous years. Nearly 100 students were in attendance during the year just closed and everything

has been so satisfactory that the prospects for next year are very bright indeed. A summer term will begin June 11.

The annual entertainment by Pierian literary society occurred last Wednesday night. It was very largely attended and was pronounced very enjoyable and meritorious by those present. Recitations, essays, music, etc., made up the programme.

Thursday evening the annual musicale was given under the supervision of Miss Sadie Berkley, musical director. The exercises indicated that thorough instruction of a very high order has been given during the year, and the performances showed talent of a high order. Those who gave fine selections on the piano in solos, duets and quartets were Misses Sadie Berkley, Lydia Berkley, Bertha Gnagey, Carrie Kunkel, Anna Ullman, Florence Brinton and Dora Herchler. Enjoyable and artistic solos, duets, a trio and anthem were rendered by J. A. Ullman, Misses Sadie Berkley, Pearl Markel and Lizzie Brene-man. Good recitations were delivered by Miss Maud Mowery and Miss Lydia Berkley, the latter responded to an encore with a laughable verse. The very large audience heard last an amusing vocal quartet, "Jolly Jonathan," by Messrs. Byers, Phillips, Beal and Oberholtzer.

REASON AND RELIGION.

We live in an age of speculation, when multitudes are proudly claiming the privilege of liberalizing Christian doctrine, when many thoughtful people prefer to be accused of dangerous license than of hasty indorsement—an age whose moral atmosphere tends to obscure Christ's glory and weaken the providential agencies of the Church. The age is given more to speculation than to spirituality; more to controversies than to contriteness. Many are content to look down upon religion from the heights of their own self-conceit and reason about it, unwilling to bow before the altars of God, and looking up to him expect his blessing to descend upon them from above. Thought is often swift wing, leaving heartfelt experience behind to droop and die. There is danger of placing thought and experience in a position of seeming antagonism to each other. There is an attempt to enforce Christian standards by human strength without the aid of the Holy Spirit; a tendency to yield to an outward pressure of humanitarianism, to concede to infidelity much of the Christian's supernatural ground, to apologize for the strictness of religious standards, to discredit the inspiration of the Bible, and to abandon altogether the solemn verities of eternal retribution.

There are two great dangers of the present day—the search for truth without the direct help of the Spirit, and the fanatical belief in the leadings of the Spirit apart from the truth. The former is much the more prevalent error, and the one most necessary for the majority of Christians to guard against. In much of the attractive writing and preaching of the day we have the truth exalted; the truth of Jesus, it is said, must conquer because of its essential life. Doubtless it must; but the Lord himself said he could not tell his disciples the full truth because they could not bear it until the "Spirit should show it to them." St. Paul had the truth of the Old Testament, but he used it to sorry purpose before the Holy Spirit enlightened his mind. He said: "I Verily thought with myself that I ought to do many things contrary to Jesus of Nazareth."

Observation proves that the human intellect, with all its culture, cannot comprehend the expressed mind of God. It goes off into vagaries and errors that sadly mislead society. How do we know that it is an error? Because it agrees not with the word that is written: "If they speak not according to this word, it is because they have no light in them."

This, we believe, is the explanation of the fact, so often deplored, that Christians themselves fail in their examples before the world in many vital questions now agitating society. That inward monitor—the "Guide into all truth"—is not regarded as he should be. Men *reason* about questions of daily living, and, reasoning, they walk in darkness, and "know not whither they go." A definite recognition of the special promised guidance, an honest following of the light as it is given, a conscience made wakeful and wise, as only the indwelling Spirit can make it, will lead to right opinions and consistent action.

For the outcome upon the side of righteousness and humanity of all these questions affecting society Christians are held responsible. "Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?" Without our full share of wisdom that comes from heaven, there is not one of us but will be ensnared at some point by that specious trio—"the world, the flesh, and the devil." In the rush, the pressure, and the peril of the busy six days, how invaluable are the Sabbath hours for communion with our infallible Guide. Not one moment of the precious time can we afford to spend in any way which does not lift the spiritual nature to closer intimacy with him.—*Christian Advocate*.